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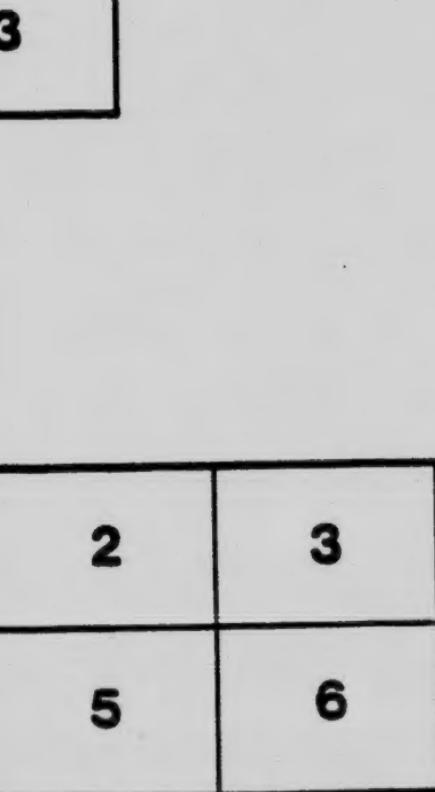
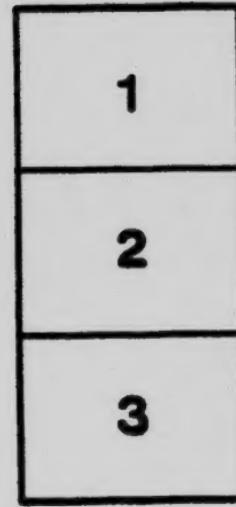
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THE SERVICE OF

# High Mass for the Dead

ON THE DAY OF BURIAL

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PUBLISHED WITH THE APPROBATION OF  
THE MOST REV. C. H. GAUTHIER, D.D.  
ARCHBISHOP OF OTTAWA

PUBLIC ANNOUNCEMENT

OF A MASS

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THE SERVICE OF  
High Mass for the Dead  
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BY  
THE MOST REV C H CAUHIER DD  
ARCHBISHOP OF OTRANTO

WITH  
A BRIEF  
SERMON  
FOR  
THE  
DEAD

1811

Ottawa Catholic Religious Education

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## SHORT INSTRUCTION ON HOLY MASS

Holy Mass is the most solemn act of the worship of God. It is now more than eighteen hundred years since our Lord Jesus Christ hung for three long hours on the Cross on Mount Calvary, and then died on it for our salvation—that is, to save us from sin and hell.

Mass is the same sacrifice as that of Calvary; the manner only in which it is offered is different: so that when you assist at it, you may think you are standing with our Blessed Lady and St. John at the foot of the cross.

The bread and wine are changed by the Priest in the middle of the Mass, at the Consecration, into the Body and Blood of Jesus Christ, who then offers Himself again to his Eternal Father for the salvation of mankind. The graces obtained for us by the shedding of our Lord's Blood on Calvary are given in an especial manner to those who hear Holy Mass devoutly.

You know that our Lord died once only, on Good Friday. But in the Mass His death on the Cross is commemorated by the separate Consecration of the Bread and Wine. He cannot *really* die again. His Body and Blood cannot really be separated, sc. His glorious risen Body cannot suffer any more—it is immortal. But in the Mass the Bread is *first* changed into our Lord's Body, and *then* the Wine is changed into His Blood. Thus it looks as though the Body and Blood were separated, and this recalls the real separation, the real shedding of our Lord's Blood on Mount Calvary. *Then* He really died for us. In the Mass His death is represented, or "shown forth," as St. Paul says. Both on Mount Calvary and in the Mass the victim (that which is offered) is the same—the Body and Blood of Christ; and the Priest is the same—Christ our Lord, who offered Himself on Calvary through the executioners who put Him to death, and who offers Himself in the Mass on the altar through His priests, who say the words of Consecration. So the sacrifice of Calvary and the Mass are the same sacrifice, only the manner in which they are offered is different. On Calvary our Lord's Blood was really shed, and He really died; in the Mass His Blood appears to be shed, and His death is represented. Thus our Lord offers Himself for us every time Mass is said.

To pray well during Mass is the best way to worship God and to obtain His blessing, for Jesus Christ Himself then prays *with us* and *for us* and His sacrifice is offered for us.



*The Priest at the foot of the Altar, begins, saying,*

IN Nomine Patris, +  
et Filii, et Spiritus Sancti.  
*Amen.*

*Ant.* Introibo ad altare  
Dei.

*R.* Ad Deum, qui laeti-  
cat juventutem meam.

*P.* Adjutorium nostrum  
in nomine Domini.

*R.* Qui fecit cœlum et  
terram.

IN the name of the  
Father, and of the Son,  
and of the Holy Ghost.  
*Amen.*

*Ant.* I will go unto  
the altar of God.

*R.* To God, who re-  
joiceth my youth.

*P.* Our help is in the  
name of the Lord.

*R.* Who made heaven  
and earth.

*Then, joining his hands and humbly bowing down, he  
says the Confiteor.*

*P.* Confiteor, etc.

*R.* Misereatur tui omni-  
potens Deus, et dimissis  
peccatis tuis, perducat te  
ad vitam aeternam.

*P.* Amen.

*R.* Confiteor Deo omni-  
potenti, beatæ Mariæ  
semper Virgini, beato  
Michaeli Archangelo,  
beato Joanni Baptista,  
sanctis Apostolis Petro et  
Paulo, omnibus sanctis,  
et tibi, Pater, quia peccavi  
nimis cogitatione, verbo et  
opere, mea culpa, mea  
culpa, mea maxima culpa.  
Ideo precor beatam  
Mariam semper Virginem,  
beatum Michaelem Arch-  
angelum, beatum Joannem  
Baptistam, sanctos  
Apostolos Petrum et Paulum,  
omnes sanctos, et te,  
Pater, orare pro me ad  
Dominum Deum nos-  
trum.

*P.* I confess, etc.

*R.* May Almighty God  
be merciful to thee, and,  
forgiving thy sins, bring  
thee to everlasting life.

*P.* Amen.

*R.* I confess to Al-  
mighty God, to blessed  
Mary ever Virgin, to  
blessed Michael the Arch-  
angel, to blessed John the  
Baptist, to the holy  
Apostles Peter and Paul,  
to all the saints, and to  
you, Father, that I have  
sinned exceedingly, in  
thought, word, and deed,  
through my fault, through  
my fault, through my most  
grievous fault. Therefore  
I beseech the blessed  
Mary ever Virgin, blessed  
Michael the Archangel,  
blessed John the Baptist,  
the holy Apostles, Peter  
and Paul, and all the saints,  
and you, Father, to pray  
to our Lord God for me.

*Then the Priest with his hands joined, says:*

*P.* Misereatur vestri  
omnipotens Deus, et  
dimissis peccatis vestris,  
perducat vos ad vitam  
eternam.

*R. Amen.*

*P.* May Almighty God  
be merciful unto you, and,  
forgiving you your sins,  
bring you to life ever-  
lasting.

*R. Amen.*

*Signing himself with the sign of the cross, he says:*

*P.* ✠ Indulgentiam,  
absolutionem, et re-  
missionem peccatorum  
nostrorum, tribuat nobis  
omnipotens et misericors  
Dominus.

*R. Amen.*

*P.* ✠ May the almighty  
and merciful Lord grant  
us pardon, absolution,  
and remission of our sins.

*R. Amen.*

*Then, bowing down, he proceeds:*

*P.* Deus tu conversus  
vivificabis nos.

*R.* Et plebs tua  
laetabitur in te.

*P.* Ostende nobis,  
Domine, misericordiam  
tuam.

*R.* Et salutare tuum da  
nobis.

*P.* Domine, exaudi  
orationem meam.

*R.* Et clamor meus ad  
te veniat.

*P.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*P.* Thou, O God, being  
turned, will enliven us.

*R.* And thy people  
will rejoice in thee.

*P.* Show us, O Lord,  
thy mercy.

*R.* And grant us thy  
salvation.

*P.* O Lord, hear my  
prayer.

*R.* And let my cry  
come unto thee.

*P.* The Lord be with  
you.

*R.* And with thy spirit.

*Ascending to the altar, he says secretly:*

AUFER a nobis,  
quaesumus, Domine, ini-  
quitates nostras; ut ad  
Sancta Sanctorum puris  
mereamur mentibus in-  
troire. Per Christum Do-  
minum nostrum. Amen.

TAKE away from us  
our iniquities, we beseech  
thee, O Lord, that we may  
be worthy to enter with  
pure minds into the Holy  
of Holies. Through  
Christ our Lord. Amen.

*Bowing down over the altar, he says:*

**ORAMUS** te, Domine,  
per merita sanctorum tuo-  
rum quorum reliquiae hic  
sunt, et omnium sanc-  
torum, ut indulgere  
digneris omnia peccata  
mea. Amen.

WE beseech thee, O  
Lord, by the merits of thy  
saints, whose relics are  
here, and of all the saints,  
that thou wouldest vouch-  
safe to forgive me all my  
sins. Amen.

### THE INTROIT.

Requiem aeternam dona  
eis, Domine; et lux per-  
petua luceat eis. (Ps.  
64.) Te decet hymnus  
Deus in Sion; et tibi  
reddetur votum in Jerusa-  
lem: exaudi orationem  
meam; ad te omnis caro  
veniet. Requiem aeter-  
nam, etc.

Eternal rest give to  
them, O Lord; and let  
perpetual light shine upon  
them. A hymn, O God,  
becometh Thee in Sion;  
and a vow shall be paid to  
Thee in Jerusalem: O  
Lord, hear my prayer; all  
flesh shall come to Thee.  
Eternal rest, etc.

### THE KYRIE.

Kyrie eleison.  
Kyrie eleison.  
Kyrie eleison.

Lord have mercy.  
Lord have mercy.  
Lord have mercy.

Christe eleison.  
Christe eleison.  
Christe eleison.

Christ have mercy.  
Christ have mercy.  
Christ have mercy.

Kyrie eleison.  
Kyrie eleison.  
Kyrie eleison.

Lord have mercy.  
Lord have mercy.  
Lord have mercy.

### THE COLLECT, OR PRAYER.

Deus, cui proprium est  
misereri semper et parcere,  
te supplices exoramus pro  
anima famuli tui quam  
hodie de hoc seculo mig-  
rare jussisti: ut non tradas

O God, whose property  
is ever to have mercy and  
to spare, we humbly  
beseech Thee in behalf of  
the soul of Thy servant,  
whom Thou hast this day

eam in manus inimici,  
neque obliviscaris in  
finem, sed jubeas eam a  
sanctis Angelis suscipi, et  
ad patriam Paradisi per-  
duci; ut, qui in te speravit  
et credidit, non penas  
inferni sustineat, sed  
gaudia aeterna possideat.  
Per Dominum nostrum  
Iesum Christum.

called out of this world,  
that Thou wouldest not  
deliver him into the hands  
of the enemy, nor forget  
him forever, but command  
the holy angels to take  
him and lead him to the  
Home of Paradise, that  
forasmuch as in Thee he  
put his hope and trust, he  
may not endure the pains  
of hell, but come to the  
possession of eternal joys,  
through our Lord Jesus  
Christ.

#### THE EPISTLE.

Fratres:—Nolumus vos  
ignorare de dormientibus  
ut non contristemini, sicut  
et ceteri qui spem non  
habent. Si enim credi-  
mus quod Jesus mortuus  
est et resurrexit, ita et  
Deus eos, qui dormierunt  
per Jesum, adducet cum  
eo. Hoc enim vobis dici-  
mus in verbo Domini, quia  
nos, qui vivimus, qui  
residui sumus in adven-  
tum Domini, non  
preueniemus eos, qui  
dormierunt. Quoniam  
ipse Dominus in iussu, et  
in voce Archangeli, et in  
tuba Dei descendet de  
celo; et mortui qui in  
Christo sunt, resurgent  
primi. Deinde nos, qui  
vivimus, qui relinquimur,  
simul rapiemur cum illis  
in nubibus obviam Christo  
in aera, et sic semper cum  
Domino erimus. Itaque

#### 1 Thess. 4.

Brethren:—We will not  
have you ignorant con-  
cerning those who sleep,  
that ye sorrow not, as  
even the others who have  
no hope. For if we be-  
lieve that Jesus died and  
rose again, so also those  
who are asleep through  
Jesus, God will bring with  
Him. For this we say to  
you on the word of the  
Lord, that we who are  
alive, who remain to the  
coming of the Lord, shall  
not precede those who are  
asleep. For the Lord  
Himself, with command,  
and with the voice of  
Archangel, and with  
trumpet of God, shall  
come down from heaven:  
and the dead who are in  
Christ shall rise first.  
Then we who are alive,  
who are left, shall be  
caught up with them in

consolamini invicem in  
verbis istis.

*Gradual.* — Requiem  
æternam dona eis,  
Domine; et lux perpetua  
luceat eis. V. Ps. 111.  
In memoria æterna erit  
justus; ab auditione mala  
non timebit.

*Tract.*—A b s o l v e ,  
Domine, animas omnium  
fidelium defunctorum ab  
omni vinculo delictorum.  
V. Et gratia tua illis  
succurrente, mereantur  
evadere judicium ultionis.  
V. Et lucis æternæ  
beatitudine perfrui.

the clouds to meet Christ  
in the air, and so we shall  
be always with the Lord.  
Therefore comfort one  
another with these words.

Eternal rest give to  
them, O Lord; and let  
perpetual light shine upon  
them. The just shall be  
in everlasting remem-  
brance; he shall not fear  
the evil hearing.

Absolve, O Lord, the  
souls of all the faithful  
departed from every bond  
of sins. And by the help  
of thy grace, may they be  
enabled to escape the  
judgment of punishment,  
and enjoy the happiness  
of light eternal.

#### THE SEQUENCE.

Dies iræ, dies illa

Solvet sæculum in favilla,

Teste David cum Sibylla.

Quantus tremor est  
futurus,  
Quando judex est  
venturus,  
Cuncta stricte dis-  
cussurus!

Tuba mirum spargens  
sonum  
Per sepulchra regionum,  
Coget omnes ante  
thronum.

Day of wrath, O Day of  
mourning,  
Lo, the world in ashes  
burning—  
Seer and Sibyl gave the  
warning.

O what fear man's bosom  
rendeth,  
When from heaven the  
judge descendeth,  
On whose sentence all  
dependeth.

Wondrous sound the  
trumpet flingeth,  
Through earth's sepul-  
chres it ringeth,  
All before the Throne it  
bringeth.

Mors stupebit et natura,

Cum resurget creatura,  
Judicanti responsura.

Liber scriptus proferetur,  
In quo totum continetur,  
Unde mundus judicetur.

Judex ergo cum sedebit,  
Quidquid latet, apparebit:  
Nil inultum remanebit.

Quid sum miser tunc  
dicturus?  
Quem patrōnum  
rogaturus,  
Cum vix justus sit  
securus?

Rex tremendæ majestatis,  
Qui salvandos salvas  
gratis,  
Salva me, fons pietatis.

Recordare, Jesu pie,  
Quod sum causa tue viæ:  
Ne me perdas illa die.

Quærens me, sedisti  
lassus;  
Redemisti crucem passus;  
Tantus labor non sit  
vanus.

Death is struck, and  
Nature quaking,  
All creation is awaking—  
To its Judge an answer  
making.

Lo, the Book, exactly  
worded,  
Wherein all hath been  
recorded—  
Thence shall judgment be  
awarded.

When the Judge his seat  
attaineth,  
And each hidden deed  
arraigneth,  
Nothing unavenged re-  
maineth.

What shall I, frail man,  
be pleading?  
Who for me be inter-  
ceding  
When the just are mercy  
needing?

King of majesty tremen-  
dous,  
Who dost free salvation  
send us,  
Fount of pity, then be-  
friend us.

Think, kind Jesu, my  
salvation  
Caused Thy wondrous in-  
carnation—  
Leave me not to reproba-  
tion.

Faint and weary Thou  
hast sought me,  
On the Cross of suffering  
bought me;  
Shall such grace be vainly  
brought me?

Juste judex ultiōnis,  
Donum fac remissionis  
Ante diem rationis.

Ingemisco, tanquam reus:  
Culpa rubet vultus meus:  
Supplicanti parce, Deus.  
  
Qui Mariam absolvisti,  
Et latronem exaudisti,  
Mihi quoque spem dedisti.

Preces meae non sunt dignae,  
Sed tu bonus fac benigne,  
Ne perenni cremer igne.

Inter oves locum praesta,  
Et ab hoedis me sequestra,  
Statuens in parte dextra.

Confutatis maledictis,  
Flammis acribus addictis,  
Voca me cum benedictis.

Oro supplex et acclinis,  
Cor contritum quasi cinis,  
Gere curam mei finis.

Righteous Judge of retribution,  
Grant Thy gift of absolution  
Ere that reck'ning Day's conclusion.

Guilty, now I pour my moaning,  
All my shame with anguish owning;  
Spare, O God, Thy suppliant groaning.

Thou the sinful Mary savest,  
Thou the dying thief forgavest,  
And to me a hope vouchsafest.

Worthless are my prayers and sighing,  
Yet, Good Lord, in grace complying,  
Rescue me from fires undying.

With Thy favoured sheep  
O place me,  
Nor among the goats abase me,  
But to Thy right hand upraise me.

While the wicked are confounded,  
Doomed to flames of woe unbounded,  
Call me, with Thy saints surrounded.

Low I kneel, with heart-submission,  
See, like ashes, my contrition—  
Help me in my last condition.

Lacrymossa dies illa,  
Qua resurget ex favilla,  
Judicandus homo reus.

Huic ergo parce, Deus:  
Pie Jesu Domine,

Dona eis requiem.  
Amen.

#### THE GOSPEL.

In illo tempore:—Dixit Martha ad Iesum: Domine, si fuisses hic, frater meus non fuisset mortuus. Sed et nunc scio, quia quæcumque poposceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resurget frater tuus. Dicit Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurrectio et vita: qui credit in me, etiamsi mortuus fuerit, vivet: et omnis, qui vivit, et credit in me, non morietur in æternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus, Filius Dei vivi, qui in hunc mundum venisti.

P. Dominus vobiscum.

R. Et cum spiritu tuo.  
P. Oremus.

Ah, that day of tears and  
mourning,  
From the dust of earth  
returning,  
Man for judgment must  
prepare him—

Spare, in mercy spare him.  
Lord, who didst our souls  
redeem,  
Grant a blessed Requiem.  
Amen.

#### St. John 11.

At that time:—Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatever Thou wilt ask of God, God will give Thee. Jesus said to her: Thy brother shall rise again. Martha saith to Him: I know that he will rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life: he that believeth in Me, although he be dead, shall live: and every one who liveth, and believeth in Me, shall never die. Believest thou this? She saith to Him: Yea; Lord, I believe that Thou art the Christ, the Son of the living God, who art come into this world.

P. The Lord be with you.

R. And with thy spirit.  
P. Let us pray.

## THE OFFERTORY.

Domine Jesu Christe,  
Rex gloriæ, libera animas  
omnium fidelium de-  
functorum de pœnas in-  
fernî, et de profundo lacu:  
libera eas de ore leonis, ne  
absorbeat eas tartarus, ne  
cadant in obscurum; sed  
signifer sanctus Michael  
repræsentet eas in lucem  
sanctam: \* Quam olim  
Abrahæ promisisti, et  
semini ejus.

V. Hostias et preces  
tibi, Domine, laudis offerimus:  
tu suscipe pro  
animabus illis, quarum  
hodie memoriam facimus:  
fac eas, Domine, de morte  
transire ad vitam.

Quam olim Abrahæ  
promisisti, et semini ejus.

O Lord Jesus Christ,  
King of glory, deliver the  
souls of all the faithful  
departed from the pains  
of hell, and from the  
depths of the pit: deliver  
them from the mouth of  
the lion, lest hell swallow  
them up, lest they fall  
into darkness; but let the  
standard-bearer, St. Mich-  
ael, bring them into the  
holy light. Which thou  
didst promise of old to  
Abraham and to his seed.

V. We offer Thee, O  
Lord, a sacrifice of praise  
and prayers: do Thou  
accept them in behalf of  
those souls whom we this  
day commemorate.  
Grant, O Lord, that they  
may pass from death to  
life.

Which Thou didst  
promise of old to Abra-  
ham, and to his seed.

*Taking the paten with the Host.*

S U S C I P E , sancte  
Pater, omnipotens, æterne  
Deus, hanc immaculatam  
Hostiam, quam ego in-  
dignus famulus tuus offero  
tibi Deo meo vivo et vero,  
pro innumerabilibus pec-  
catis, offenditibus et  
negligentias meis, et pro  
omnibus circumstantibus;  
sed et pro omnibus fidelib-  
us Christianis vivis atque  
defunctis; ut mihi et illis

ACCEPT, O holy  
Father, almighty and  
eternal God, this un-  
spotted Host, which I,  
thy unworthy servant,  
offer unto thee, my  
living and true God, for  
my innumerable sins,  
offences, and negligences,  
and for all here present;  
as also for all faithful  
Christians, both living  
and dead; that it may

proficiat ad salutem in  
vitam æternam. Amen.

avail both me and them  
unto life everlasting.  
Amen.

*Pouring wine and water unto the Chalice.*

DEUS, + qui humanæ  
substantæ dignitatem  
mirabiliter condidisti, et  
mirabilius reformasti; da  
nobis per hujus Aquæ et  
Vini mysterium, ejus di-  
vinitatis esse consortes  
qui humanitatis nostræ  
fieri dignatus est particeps  
Jesus Christus Filius tuus  
Dominus noster; qui  
tecum vivit et regnat, in  
unitate Spiritus Sancti,  
Deus, per omnia secula  
sæculorum. Amen.

O GOD, + who in  
creating human nature  
last wonderfully dignified  
it, and still more wonderfully  
reformed it; grant  
that by the mystery of  
this Water and Wine, we  
may be made partakers  
of his divine nature, who  
vouchsafed to become  
partaker of our human  
nature, namely, Jesus  
Christ our Lord, thy Son,  
who with thee, in the  
unity of, etc., Amen.

*Offering up the Chalice, he says:*

OFFERIMUS tibi,  
Domine, Calicem salu-  
taris, tuam deprecantes  
clementiam, ut in con-  
spectu divinae Majestatis  
tua, pro nostra et totius  
mundi, salute, cum odore  
suavitatis ascendat. Amen

WE offer unto thee, O  
Lord, the Chalice of salva-  
tion, beseeching thy  
clemency, that it may  
ascend before thy divine  
Majesty, as a sweet odor,  
for our salvation, and for  
that of the whole world.  
Amen.

*Bowing down.*

IN spiritu humilitatis,  
et in animo contrito,  
suscipiamur a te, Domine;  
et sic fiat sacrificium  
nostrum in conspectu tuo  
hodie; ut placeat tibi  
Domine Deus.

ACCEPT us, O Lord,  
in the spirit of humility  
and contrition of heart;  
and grant that the sacri-  
fice we offer this day in  
thy sight, may be pleasing  
to thee, O Lord God.

*Blessing the Bread and Wine.*

VENI, sanctificator,  
omnipotens, eternus Deus,  
et benedic + hoc sac-  
rificium tuo sancto nomini  
preparatum.

COME, O Almighty and  
eternal God, the Sancti-  
fier, and bless + this  
sacrifice prepared for the  
glory of thy holy name.

*Washing his hands, he recites the following,*  
(Ps. xxv. 6.)

L A V A B O inter in-  
nocentes manus meas, et  
circundabo altare tuum,  
Domine.

Ut audiam vocem  
laudis, et unarrem  
universa mirabilia tua.

Domine, dilexi decorem  
domus tue, et locum  
habitationis glorie tue.

Ne perdas cum impiis  
animam meam, et cum  
viris sanguinum vitam  
meam.

In quorum manibus  
iniquitates sunt; dextera  
eorum repleta est muneri-  
bus.

Ego autem in in-  
nocentia mea ingressus  
sum: redime me et miser-  
ere mei.

Pes meus stetit in  
directo: in ecclesiis  
benedic te, Domine.

Gloria Patri, etc.

*Bowing before the Altar.*

S U S C I P E , sancta  
Trinitas, hanc oblationem  
quam tibi offerimus ob  
memoriam Passionis, Re-

RECEIVE, O holy  
Trinity, this oblation  
which we make to thee in  
memory of the Passion,

surrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptiste, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum; ut illis proficiat ad honorem nobis autem ad salutem; et illi pro nobis intercedere dignentur in celis, quorum memoriam agimus in terris. Per eundem, etc. Amen.

Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary, ever a Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, and of all the Saints; that it may be available to their honor and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, etc. Amen,

*Turning to the people.*

O R A T E , fratres, ut meum ac vestrum sacrificium acceptable fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesie sue sanctæ.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

THE SECRET PRAYER.

Propitiare, quæsumus Domine, anima famuli tui N., pro qua hostiam laudis tibi immolamus; majestatem tuam suppliciter deprecantes, ut, per hæc pia placationis officia, pervenire mereatur ad requiem sempiternam. Per Dominum, etc.

Be merciful, we beseech Thee, O Lord, to the soul of Thy servant N., for which we offer Thee the sacrifice of praise; humbly beseeching Thy Majesty, that, by these offices of loving reconciliation, it may be found worthy to attain everlasting rest. Through our Lord Jesus Christ, etc.

## THE PREFACE.

*Priest.* — Per omnia  
sæcula sæculorum.

*Choir.* — Amen.

*Priest.* — Dominus  
vobiscum.

*Choir.* — Et cum spiritu  
tuo.

*Priest.* — Sursum corda.

*Choir.* — Habemus ad  
Dominum.

*Priest.* — Gratias  
agamus Domino Deo  
nostro.

*Choir.* — Dignum et  
justum est.

*Priest.* — Vere dignum et  
justum est, æquum et  
salutare, nos tibi semper  
et ubique gratias agere  
Domine sancte. Pater  
omnipotens, æterne Deus,  
per Christum Dominum  
nostrum. Per quem Ma-  
jestatem tuam laudant  
angeli, adorant domina-  
tiones, tremunt potestates  
cœli cœlorumque virtu-  
tes, ac beata seraphim,  
sociæ exultatione con-  
celebrant. Cum quibus  
et nostras voces, ut  
admitti jubeas depreca-  
musr, supplici confessione  
dicentes:

*The Choir.* — Sanctus,  
Sanctus, Sanctus, Domi-  
nus Deus Sabaoth. Pleni  
sunt cœli et terra gloria

*Priest.* — World without  
end.

*Choir.* — Amen.

*Priest.* — The Lord be  
with you.

*Choir.* — And with thy  
spirit.

*Priest.* — Lift up your  
hearts.

*Choir.* — We have lifted  
them up unto the Lord.

*Priest.* — Let us give  
thanks to the Lord our  
God.

*Choir.* — It is meet and  
just.

*Priest.* — It is truly meet  
and just, right and salutary,  
that we should always,  
and in all places,  
give thanks to Thee, O  
Holy Lord, Father Al-  
mighty, eternal God.  
Through Christ our Lord:  
through whom the angels  
praise Thy Majesty, the  
dominations adore, the  
powers do hold in awe,  
the heavens, and the  
virtues of the heavens,  
and the blessed seraphim,  
do celebrate with united  
joy. In union with  
whom, we beseech Thee  
that Thou wouldest com-  
mand our voices also  
to be admitted, with  
suppliant confession, say-  
ing:

*The Choir.* — Holy,  
Holy, Holy, Lord God of  
Sabaoth. Heaven and  
earth are full of Thy

tua. Hosanna in excelsis.  
Benedictus qui venit in  
nomine Domini. Hosanna in excelsis.

glory. Hosanna in the  
highest. Blessed is he  
that cometh in the name  
of the Lord. Hosanna  
in the highest.

#### CANON OF THE MASS.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum. Dominum nostrum, supplices rogamus ac petimus uti accepta habeas, et benedicas, haec + dona haec + munera, haec + sancta sacrificia illibata imprimis quae tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis atque Catholicis et Apostolicis fidei cultoribus.

WE therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, that thou wouldest vouchsafe to accept and bless these + gifts, these + presents, these + holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with thy servant N., our Pope N., our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

#### COMMEMORATION OF THE LIVING.

MEMENTO, Domine  
famulorum famularumque  
tuarum, N. et N.

BE mindful, O Lord, of  
thy servants, men and  
women, N. and N.

[Make commemoration of the living you intend to pray for.]

E T omnia circumstantia, quorum  
tibi fides cognita est, et  
nota devotio, pro quibus  
tibi offerimus, vel qui tibi  
offerunt hoc sacrificium

AND of all here present,  
whose faith and devotion  
are known unto thee, for  
whom we offer, or who  
offer up to thee this sacrifice of praise for

laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis sue, tibique reddunt vota sua, aeterno Deo, vivo et vero.

Communicantes, et memoriam venerantes imprimis gloriose semper Virginis Marie, Genitricis Dei et Domini nostri Iesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andree, Jacobi, Joannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmas et Damiani et omnium Sanctorum tourum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio, Per eundem Christum Dominum nostrum. Amen.

themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicating with, and honoring in the first place, the memory of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints, through whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

*Spreading his hands over the Oblation, he says:*

H A N C igitur oblationem servitutis nostræ, sed et cunctæ familie tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas,

WE therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from

atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedic + tam, adscrip + tam, rat tam, rationabilem, acceptabili emque facere digneris; ut nobis cor + pus et san + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam patetur accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM.

*After pronouncing the words of Consecration, the Priest, kneeling, adores the Sacred Host, and, rising, elevates it.*

[At the Elevation the bell is rung thrice.]

SIMILI modo, postquam cenatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias, agens benedixit, + deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS

eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all respects to bless, + approve, + ratify, + and accept; that it may be made for us the body + and blood of thy most beloved Son Jesus Christ our Lord.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father, he blessed it, brake it, and gave it to his disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

IN like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed + and gave it to his disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND

MEI NOVI ET AETERNI  
TESTAMENTI: MYSTERIUM  
FIDEI: QUI PRO VOBIS ET  
PRO MULTIS EFFUNDETUR  
IN REMISSIONEM PECCAT-  
ORUM.

Hæc quotiescumque  
feceritis, in mei memoriam  
facietis.

[The bell rings thrice.]

*Kneeling, he adores, and, rising, elevates the Chalice.*

UNDE et memores,  
Domine, nos servi tui, sed  
et plebs tua sancta,  
eiusdem Christi Filli tui  
Domini nostri tam beatæ  
passionis, necon et ab  
inferis resurrectionis, sed  
et in cœlos gloriosæ as-  
censionis, offerimus  
præclaræ Majestati tuae,  
de tuis donis as datis,  
Hostiam + puram,  
Hostiam + sanctam,  
Hostiam + immaculatam  
Panem + sanctum vitæ  
æternæ, et Calicem +  
salutis perpetuæ.

*Extending his hands, he proceeds:*

SUPRA quæ propitio  
ac sereno vultu respicere  
digneris, et accepta  
habere, sicuti accepta  
habere dignatus es  
munera pueri tui justi  
Abel, et sacrificium  
Patriarchæ nostri Abrahæ,  
et quod tibi obtulit  
summus sacerdos tuus  
Melchisedech, sanctum  
sacrificium, immaculatam  
Hostiam.

ETERNAL TESTAMENT, THE  
MYSTERY OF FAITH:  
WHICH SHALL BE SHED  
FOR YOU AND FOR MANY,  
TO THE REMISSION OF SINS.

As often as ye do these  
things ye shall do them  
in remembrance of me.

WHEREFORE, . O  
Lord, we thy servants, as  
also thy holy people,  
calling to mind the blessed  
passion of the same Christ,  
thy Son, our Lord, his  
resurrection from the  
dead, and admirable as-  
cension into heaven, offer  
unto thy most excellent  
Majesty, of thy gifts be-  
stowed upon us, a pure +  
Host, a holy + Host, an  
unspotted + Host, the  
holy + Bread of eternal  
life, and Chalice + of  
everlasting salvation.

*Bowing down, he says:*

SUPPLICES te rogamus, omnipotens Deus, jube haec perferriri per manus sancti angeli tui in sublime altare tuum, in conspectu divinae Majestatis tuae, ut quotquot ex hac altaris participatione sacrosanctum Filii tui corpus + et + sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

WE most humbly beseech thee, Almighty God, to command these things to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body + and + blood of thy Son at this altar may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD.

MEMENTO etiam, Domine, famulorum famularumque tuarum N. et N., qui nos precesserunt cum signo fidei, et dormiunt in somno pacis.

BE mindful, O Lord, of thy servants N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace.

*Here particular mention is silently made of such of the Dead as are to be prayed for.*

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur; per eundem Christum Dominum nostrum. Amen.

TO these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light and peace; through the same Christ our Lord. Amen.

*Here, striking his breast, and raising his voice, he says:*

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum

ALSO, to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy

tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agneta, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia,  
Domini semper bona  
creas, sancti ficas, vi-  
vificas, bene dicis et  
præstas nobis. Per ip-  
sum, et cum ipso, et  
in ipso, est tibi, Deo  
Patri omnipotenti in  
unitate Spiritus Sancti,  
omnis honor et gloria.

*Priest.* — Per omnia  
sæcula sæculorum.

*Choir.* — Amen.

*Priest.* — Oremus.  
Præceptis salutaribus  
moniti, et divina institu-  
tione formati, audemus  
dicere:

Pater noster, qui es in  
celis: sanctificetur nomen  
tuum: fiat voluntas tua,  
sicut in cœlo et in terra.  
Panem nostrum quotidi-  
anum de nobis hodie: et  
dimitte nobis debita  
nostra, sicut et nos  
dimittimus debitoribus

apostles and martyrs;  
with John, Stephen,  
Matthias, Barnabas,  
Ignatius, Alexander,  
Marcellinus, Peter,  
Felicitas, Perpetua,  
Agatha, Lucy, Agnes,  
Cecily, Anastasia, and  
with all thy saints, into  
whose company we be-  
seech thee to admit us,  
not in consideration of our  
merit, but of thy own  
gratuitous pardon.  
Through Christ our Lord.

By whom, O Lord, thou  
dost always create,  
sanctify, + quicken, +  
bless, + and give us all  
these good things. By  
him, and with him, + and  
in him, + is to thee, God  
the + Father Almighty,  
in the unity of the Holy +  
Ghost, all honor and glory.

*Priest.* — World without  
end.

*Choir.* — Amen.

*Priest.* — Let us pray.  
Admonished by Thy  
saving precepts, <sup>and</sup>  
following Thy divine in-  
stitution, we presume to  
say:

Our Father, who art in  
heaven, hallowed be Thy  
name; Thy kingdom  
come; Thy will be done on  
earth as it is in heaven.  
Give us this day our daily  
bread; and forgive us our  
trespasses, as we forgive  
those who trespass against

nostris. Ee ne nos inducas in temptationem.

*Choir.*—Sed libera nos a malo.

*He then says, in a low voice;* “Amen,” and continues:

L I B E R A nos,  
quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris; et intercedente beata et gloria semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitijs pacem in diebus nostris; ut ope misericordie tue adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

*Breaking the Host, he makes the sign of the Cross thrice, with a Particle thereof, over the Chalice, saying:*

P. Per omnia sæcula sæculorum.

R. Amen.

P. Pax + Domini sit + semper vobis + cum.

R. Et cum spiritu tuo.

us. And lead us not into temptation.

*Choir.*—But deliver us from evil.

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, thy Son, our Lord, who, with thee and the Holy Ghost, liveth and reigneth, God.

P. World without end.

R. Amen.

P. The peace + of the Lord be + always with + you.

R. And with thy spirit.

*He puts the Particle into the Chalice saying:*

HÆC commixtio et consecratio corporis et sanguinis Domini nostri Jesu

MAY this mixture and consecration of the body and blood of our Lord

Christi fiat accipientibus  
nobis in vitam æternam.  
*Amen.*

Jesus Christ be to us that  
receive it effectual to  
eternal life. *Amen.*

### AGNUS DEI.

*The Choir.—Agnus Dei,  
qui tollis peccata mundi,  
dona eis requiem.*

*Agnus Dei, qui tollis  
peccata mundi, dona eis  
requiem.*

*Agnus Dei, qui tollis  
peccata mundi, dona eis  
requiem sempaternam.*

*The Choir.—Lamb of  
God, who takest away  
the sins of the world,  
grant them rest.*

*Lamb of God, who  
takest away the sins of  
the world, grant them  
rest.*

*Lamb of God, who  
takest away the sins of  
the world, grant them  
everlasting rest.*

Domine Jesu Christe,  
qui dixisti Apostolis tuis,  
Pacem relinquo vobis,  
pacem meam do vobis, ne  
respicias peccata mea, sed  
fidem Ecclesie tuæ,  
eamque secundum voluntatem  
tuam pacificare et  
coadunare digneris; qui  
vivis et regnas Deus, per  
omnia sæcula sæculorum.  
*Amen.*

Domine Jesu Christe,  
Fili Dei vivi, qui ex voluntate  
Patris, cōoperante  
Spiritu Sancto, per  
mortem tuam mundum  
vivificasti, libera me per  
hoc sacrosanctum corpus  
et sanguinem tuum ab  
omnibus iniuriantibus  
meis, et universis malis; et  
fac me tuis semper inhærere  
mandatis, et a te  
nunquam separari permettas; qui cum eodem

Lord Jesus Christ, who  
saideſt to thy Apostles, I  
leave you peace, I give  
you my peace, regard not  
my sins, but the faith of  
thy Church; and grant her  
that peace and unity  
which is agreeable to thy  
will; who livest and  
reignest God for ever and  
ever. *Amen.*

Lord Jesus Christ, Son  
of the living God, who,  
according to the will of  
thy Father, hast by thy  
death, through the cōopera-  
tion of the Holy Ghost,  
given life to the world,  
deliver me by this thy  
most sacred body and  
blood from all my iniquities,  
and from all evils;  
and make me always  
adhere to thy commandments,  
and never suffer

Deo Patre et Spiritu  
Sancto vivis et regnas  
Deus in secula seculorum.  
*Amen.*

Perceptio corporis tui,  
Domine Jesu Christe,  
quod ego indignus sumere  
presumo, non mihi pro-  
veniat in judicium et con-  
demnationem; sed pro-  
tua pietate proxit mihi ad  
tutamentum mentis et  
corporis, et ad medelam  
percipiendam; qui vivis et  
regnas cum Deo Patre, in  
unitate Spiritus Sancti,  
Deus, per omnia secula  
seculorum. *Amen.*

me to be separated from  
thee; who livest and  
reignest with God the  
Father, etc. *Amen.*

Let not the participa-  
tion of thy body, O Lord  
Jesus Christ, which I,  
though unworthy, pre-  
sume to receive, turn to  
my judgment and  
condemnation; but  
through thy mercy may  
it be a safeguard and  
remedy, both to soul and  
body; who with God the  
Father in the unity of  
the Holy Ghost, livest and  
reignest God for ever and  
ever. *Amen.*

*Taking the Sacred Host in his hands:*

P A N E M cœlestem  
aceipiam, et nomen  
Domini invocabo.

I WILL take the bread  
of heaven, and call upon  
the name of our Lord.

*Striking his breast with humility and devotion, he says,  
three times:*

DOMINE, non sum  
dignus ut intres sub-  
iectum meum; sed tan-  
tum dic verbo, et sanabi-  
tur anima mea.

LORD, I am not  
worthy that thou shouldst  
enter under my roof; say  
but the word, and my  
soul shall be healed.

*The bell rings thrice, after which he says:*

C O R P U S Domini  
nostris Jesu Christi  
custodiat animam meam  
in vitam æternam.  
*Amen.*

MAY the body of our  
Lord Jesus Christ pre-  
serve my soul to life  
everlasting. *Amen.*

*He then reverently receives the Sacred Host, and, after a short pause, says:*

Q U I D retribuam  
Domino pro omnibus quae  
retribuit mihi? Calicem  
salutaris accipiam, et  
nomen Domini invocabo.  
Laudans invocabo Dominum,  
et ab inimicis meis  
salvus ero.

WHAT return shall I make the Lord for all he has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.

*Receiving the Precious Blood:*

S A N G U I S Domini  
nostri Jesu Christi  
custodiat animam meam  
in vitam æternam.  
Amen.

MAY the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

*Taking the first ablution, he says:*

QUOD ore sumpsimus,  
Domine, pura mente  
capiamus, et de munere  
temporali fiat nobis  
remedium sempiternum.

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

*Taking the second ablution:*

C O R P U S tuum,  
Domine, quod sumpsi, et  
sanguis quem potavi, ad-  
hereat visceribus meis; et  
præsta ut in me non  
remaneat scelerum  
macula, quem pura et  
sancta refecerunt sacra-  
menta. Qui vivis et  
regnas in sæcula sæculo-  
rum. Amen.

MAY thy body, O Lord,  
which I have received,  
and thy blood which I  
have drunk, cleave to my  
bowels; and grant that no  
stain of sin may remain in  
me, who have been fed  
with this pure and holy  
sacrament. Who livest,  
etc.

## COMMUNION.

*The Choir.— Lux  
eterna luceat ei, Domine:  
Cum sanctis tuis in  
eternum, quia pius es.*

*Requiem eternam dona  
ei, Domine, et lux per-  
petua luceat ei.*

*Cum sanctis tuis in  
eternum, quia pius es.*

*The Choir.—May light  
eternal shine upon him,  
O Lord; With Thy saints  
forever, because Thou art  
merciful.*

*Eternal rest grant unto  
him, O Lord, and let  
perpetual light shine upon  
him.*

*With Thy saints for  
ever, because Thou art  
merciful.*

## THE POST COMMUNION.

*Priest.—Presta, quæsu-  
mus, omnipotens Deus:  
ut anima famuli tui quæ  
hodie de hoc seculo  
migravit, his sacrificiis  
purgata, et a peccatis ex-  
pedita, in indulgentiam  
pariter et requiem capiat  
sempiternam. Per Domi-  
num nostrum Jesum  
Christum, etc.*

*Priest.—Grant, we be-  
seech Thee, Almighty  
God, that the soul of Thy  
servant which has this  
day departed out of this  
world, being purified by  
this sacrifice, and deli-  
vered from sins, may  
receive both pardon and  
everlasting rest.  
Through our Lord Jesus  
Christ, etc.*

*This prayer being finished, the Deacon turns to the people and intones the words, REQUIESCANT IN PACE, to which the Choir answers, AMEN. The Priest then goes to the side of the Altar and reads a portion of the first chapter of the Gospel according to St. John, as follows:*

*In principio erat Ver-  
bum, et Verbum erat  
apud Deum; et Deus erat  
Verbum; hoc erat in  
principio apud Deum.  
Omnia per ipsum facta  
sunt, et sine ipso factum  
est nihil quod factum est;  
in ipso vita erat, et vita*

*In the beginning was  
the Word, and the Word  
was with God, and God  
was the Word; the same  
was in the beginning with  
God. All things were  
made by him, and with-  
out him was made nothing  
that was made; in him*

erat lux hominum; et lux in tenebris luet, et tenebrae eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hie venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST (*hic genuflectitur*), et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God; to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*kneel in reverence to the Incarnation,*) and dwelt among us; and we saw his glory as it were the glory of the Only-begotten of the Father, full of grace and truth.

*Immediately after Mass the Priest changes his chasuble for a cope, and advancing to the head of the Bier, attended by cross-bearer and acolytes, says:*

Non intres in judicium  
cum servo tuo Domine,  
quia nullus apud te justifi-  
cabitur homo, nisi per te  
omnium peccatorum ei  
tribuatur remissio. Non  
ergo sum, quassumus, tua  
judicialis sententia pre-  
mat, quem tibi vera  
supplicatio fidei Christianae  
commendat: sed gratia  
tua illi succurrente,  
mereatur evadere judi-  
cium ultionis, qui dum  
viveret, insignitus est  
signaculo Sancte  
Iustitiae: Qui vivis et  
reans in secula seculo-  
rum. Amen.

Enter not into judg-  
ment with Thy servant,  
O Lord, for in Thy sight  
shall no man be justified  
unless through Thee re-  
mission of all his sins be  
granted unto him. Let  
not, therefore, we beseech  
Thee, the sentence of Thy  
judgment weigh heavily  
upon him whom the true  
supplication of Christian  
Faith doth command unto  
Thee; but, by the succour  
of Thy grace, may he be  
found worthy to escape  
the judgment of ven-  
geance, who, while he  
lived, was sealed with the  
seal of the Holy Trinity;  
Who livest and reignest.  
Amen.

*Then is said or sung the RESPONSORY:*

Libera me, Domine, de  
morte aeterna, in die illa  
tremenda; Quando cœli  
movendi sunt et terra:  
Dum / veneris / judicare  
seculum per ignem.

Tremens factus sum  
ego, et timeo, dum dis-  
cussio / venerit / atque  
ventura ira.

Quando, etc.

Dies illa, dies iræ,  
calamitatis et miseriæ,  
dies magna et amara  
valde.

Deliver me, O Lord,  
from eternal death in that  
awful day; when the  
heavens and the earth  
shall be shaken; when  
Thou shalt come to judge  
the world by fire.

I am seized with fear  
and trembling, until the  
trial shall be at hand, and  
the wrath to come.

When the heavens, etc.

That day, a day of  
wrath, of wasting, and of  
misery, a great day, and  
exceeding bitter.

Dum veneris, etc.

Requiem aeternam,  
dona ei, Domine, et lux  
perpetua luceat ei.

Libera me, etc.

*Whilst the above RESPONSORY is being sung, the Priest puts incense into the censer. At the end of the RESPONSORY is said:*

Kyrie eleison.  
Christe eleison.  
Kyrie eleison.

Priest.—Pater noster  
(secreto).

*Meanwhile the Priest receives the sprinkler from the assistant, and, having made a low bow to the crucifix, goes round the Bier, and sprinkles the Corpae thrice on each side; then, returning to his place, he receives the censer from the assistant, and in like manner goes round the Bier, and incenses the Corpse in the same way as he sprinkled it; then, having returned the censer to the assistant, he says:*

Et ne nos inducas in  
tentationem.

Choir.—Sed libera nos a  
malo.

Priest.—A porta inferi.

Choir.—Erue, Domine,  
animam ejus.

Priest.—Requiescat in  
pace.

Choir.—Amen.

Priest.—Domine,  
exaudi orationem meam.

Choir.—Et clamor  
meus ad te veniat.

When Thou shalt come,  
etc.

Eternal rest grant unto  
him, O Lord, and let  
perpetual light shine upon  
him.

Deliver me, etc.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

Priest.—Our Father  
(inaudibly).

And lead us not into  
temptation.

Choir.—But deliver us  
from evil.

Priest.—From the gate  
of hell.

Choir.—Deliver his  
soul, O Lord.

Priest.—May he rest in  
peace.

Choir.—Amen.

Priest.—O Lord, hear  
my prayer.

Choir.—And let my cry  
come unto Thee.

*Priest.*—**D o m i n u s**  
vobiscum.

*Choir.*—Et cum spiritu  
tuo.

*Oremus.*

*Priest.*—Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui,—quam hodie de hoc seculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perduciri: ut, quia in te speravit et credidit, non poenas inferni sustineat, sed gaudia aeterna possideat. Per Christum Dominum nostrum. Amen.

V. Requiem aeternam dona ei Domine.

R. Et lux perpetua luceat ei.

V. Requiescat in pace.

R. Amen.

V. Anima ejus et animae omnium fidelium defunctorum, per misericordiam Dei, requiescant in pace.

R. Amen.

*Priest.*—The Lord be with you.

*Choir.*—And with thy spirit.

*Let us Pray.*

*Priest.*—O God, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant — which Thou hast this day commanded to depart out of this world; that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy Angels, and conducted into Paradise, its true country; that, as in Thee, it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

V. Eternal rest grant unto him, O Lord.

R. And let light perpetual shine upon him.

V. May he rest in peace.

R. Amen.

V. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.



